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THE STELLAR RAY

A MAGAZINE

Devoted to a Solution of the Practical Problems of Life
in the Light of Science, Religion and Philosophy

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DETROIT, MICH., U. S. A.

Formerly "SUGGESTION"

What Parents and Guardians Ought to Know

EACH child born into the world is entitled to the best guidance and care the parent is capable of giving it. The Stellar Ray horoscopes are intended to be an important assistance to parents in the comprehension, education and care of their children. A natal chart—cast for the exact time of the child's birth reveals that child's character, mind and disposition, the weak and strong points in the organism as well as the vices and virtues—enables one versed in the science to reveal to the parents or guardians of the child just the lines upon which it can be best trained.

THEY can lay out a plan of education and training adapted to the exact disposition of their offspring and thus avoid friction and promote harmony. They will endeavor to starve out the evil they see, while nourishing and developing the good. If the child has a passionate temper, they will never excite this side of the character, but will use calmness, tact in management, gentleness, not force. If the moral development be weak and the intellectual strong, then it is the former they will seek to stimulate and develop.

THEY will appeal to the child's heart rather than to the head, endeavoring both by precept and example to show the child the greatness of morality. Truth, honesty and compassion will be presented as ideals to be striven for and more to be desired than intellectual greatness. For goodness alone is truly great.

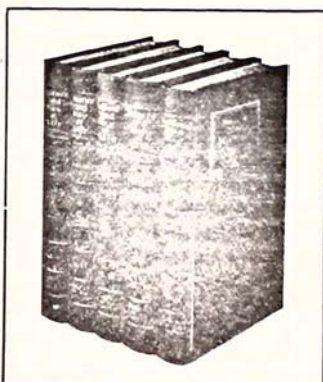
FULL particulars will be cheerfully given to those, who are interested, if they will write to the Astral Science Department of this journal.



The Stellar Ray Book Department



SCIENCE AND KEY OF LIFE



PLANETARY INFLUENCES

Compiled

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HENRY CLAY HODGES

It is impossible to give a cursory sketch, within a few pages, that will convey to the mind of the reader more than a faint idea of this important work, or of its value both as a revealer of scientific truth, and as an inspiration to acquire knowledge regarding a great science heretofore but little understood, although of vital importance to each individual life; however, we ask your attention to a brief survey of the different volumes of the grand work:—

SCIENCE AND KEY OF LIFE

VOLUME I

Volume 1 of this work, introduces the reader to the subject of Planetary Influences, Electric and Magnetic, Defines Fate, shows that "thought is the Builder," and that each individuality is a law unto itself.

"Divine Years" and Ages, The Pyramids and the mathematical principles upon which they were built; an Elysian mystery is explained, and the wonderful phenomena of the variable stars, among them the Star of Bethlehem, form chapters as full of interest as the tales of the Arabian Nights.

The impossibility of annihilation and the secret of happiness are subjects of profound interest.

This volume contains horoscopal figures of Oliver Cromwell and William

Shakespear, of Napoleon III., of P. B. Shelley, and Emile Zola, which cannot fail to be of great assistance and interest to students of Stellar Science.

The effect of different Polarizations of Sun and Moon on character form chapters of vital importance. This science substantiates through the working of divine law all of the ethical teachings of the Nazarene.

The esoteric side of astral science is presented and it is but inadequately described when we state that volume I introduces the reader to a new and marvelously interesting field of thought, broadening and elevating beyond expression.

VOLUME II

This volume contains 245 pages of subject matter whose interest grows upon the reader as he follows the author through chapters upon the life principle and health, the several parts of the body as governed by certain signs; the influence of the Natal Star, "for every human soul there is a Natal Star; sooner or later each one shall set out in search of his Natal Star."

This volume contains a horoscope of Jesus of Nazareth and the truth regarding his supposed supernatural birth is clearly revealed.

Horoscopes of Marie Antoinette, George Washington, Lord Byron, Michael Angelo, Napoleon I. and Charles Guiteau. Chapters containing marvelous information relating to musical tones; color vibrations; their connection with Planetary Action; their wonderful symbolism of Human Progress. Genesis explained and illustrated. The successive gaseous, vegetable and animal waves that appeared upon the earth. Anyone interested in studying life's great problems will receive new light of incalculable value in possessing these volumes.

VOLUME III

The third volume contains a complete Astrological Dictionary in addition to chapters on eclipses and their effect in various signs, also the sun and moon, together with chapter on Election and Horary Astrology, and the strength and influence of each planet, the sphere and orbit of each, as well as examples for taking sidereal time.

Horary Astrology is fully elucidated.

This volume shows the auspicious times for commencing any business or other undertaking. It also contains tables giving the rule of the planets each hour of the day, with numerous charts and examples, also how to reduce mean to sidereal time. Colors of the different planets and Zodiacal signs are given. It also contains a valuable treatise upon marriage.

VOLUME IV

This volume is in itself a great work containing about 350 pages.

It is compiled in four parts.

Part one contains eight chapters of intensely interesting information regarding the faces of the signs and the effect on character indicated by the planets when posited in the twelve houses and signs. These chapters must be read to be appreciated and to give the reader an idea of their interest and value we quote the following passage from chapter one:

"The first face of Aries is martial, giving fearless, courageous ambition, one able to lead and command others; quick and ingenious and generally a very impressive speaker."

" * * * The third face of Aries is a face of change and lively fancy. There is a love of fame and activity unrestful, makes many changes in life."

From chapter two:

"When Saturn is posited in the first house the native is diplomatic, though very suspicious and distrustful. He is liable to be gloomy and retiring at times, and while he has many acquaintances he has few intimate friends. His friends are apt to be distant from his home; he makes their friendships through letters, writings, journeys and also through the father and elderly persons and those above him in the social scale of life.

The native is apt to be brought to public notice through these sources and he possesses much ambition, love of fame and high position. He also possesses power to manage and control others, not through authority, but diplomacy. * * *

Part two contains chapters on Hindu Astrology and others relating to the periods, sub-periods and inter-periods of the planets and concerning the judgments of planetary periods.

The subject matter of part three deals with the planetary influences that dominate the physical form, have only to do with human evolution; the soul's pilgrimage through matter is graphically depicted in language that is free from the dryness of technical terms and awakens a realization of the Supreme Wisdom from which all existence flows. Every intelligent mind should come in contact with the vast field of thought which this great work opens to view.

Few people have any knowledge of the number of fixed stars—stars that seem to be stationary when viewed from our planet, and which are suns the centers of other solar systems.

Part four deals with the subject of fixed stars, giving tables of their magnitude, latitude and longitude, also the nature of their influence, which is greater in mundane affairs than in relation to those of the individual.

VOLUME V

This great work now carries the student of this divine science into realms of what may be termed the most needed practical application of Planetary Influences, viz: The physical life of mankind. Volume five deals with Astro Physiology, a science but little understood by scientists, although of the greatest importance to the evolution of humanity from the malefic conditions of disease and suffering.

The celestial influences are no less potent in the art of healing than in the art of navigation, in which it is universally known that through heavenly bodies (the sun, moon and stars), the navigator is not alone able to ascertain his whereabouts on the ocean, but the nature of the weather, the tempests, calms and atmospheric changes to which he is to be subjected.

So may the physician evolve from the practice of an art which is at present reduced to a mere practice of chance—to a truly scientific system based upon clear first principles which will invariably point to the cause of each malady, to its progression of increase and diminution, to its remedy if there be one, and how to avoid its redevelopment and to maintain good health.

This volume gives tables portraying the planetary influences upon diseases, and indicating the remedies in the form of healing plants and herbs bountifully supplied by beneficent law, to alleviate sickness and suffering in the creatures living upon this planet; the healing power of electric, magnetic, color and tone vibrations.

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No physician can safely administer medicine if he be unacquainted with the science of Planetary Influences.

This important work inspires the mind to seek further knowledge of the laws that govern all life in order that health, happiness and successful achievement may be the heritage of all creatures of the earth.

Mr. Henry Clay Hodges, the compiler of this great work, has voiced the inquiries of ages of thoughtful humanity in the following question, which is answered in Science and Key of Life.

**Mr. Hodges' Great
Question:**

"Some are born to honor, and others to dishonor; some to wealth and others to want; some in the midst of crime, ignorance and sorrow, others environed in happy conditions: When and where is the Law of Compensation applied to equalize these conditions, or why should these things be?"

This work is published in five volumes. Price \$2.00 per volume, or \$10 the full set. Circulars sent and inquiries answered upon application to The Stellar Ray, Hodges Building, Detroit, Mich.

Two Thousand Years in Celestial Life.

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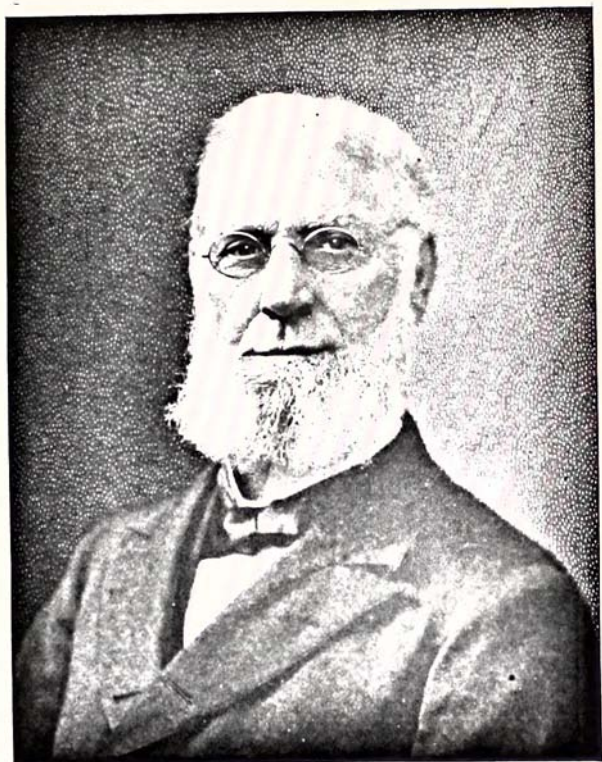


WE know that as we grow
wiser and better the race
is improved, for the growth of each
unit is virtually a gain for the race.

Notice that the desire for fame
and self has been transmuted into
love for humanity and service to
others.

The harmonizing power is at
work and we each one become a
pupil in the science of the soul, a
probationer in the school of love.





HENRY CLAY HODGES

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THE STELLAR RAY

A MAGAZINE FOR THINKERS

Published Monthly at Detroit, Michigan, by

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HENRY CLAY HODGES, Editor

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EDITORIAL DEPARTMENT

Power.

It is power that holds the universe of atoms together, so that they aggregate in order, forming solid rock or living cells, and it is this divine force that causes the sequence of cause and effect and expounds the law of life. It causes each bud and blossom to unfold after its own particular type and kind. Soul power implies fulness of development and is the crown of the unfolded life; it is vested in all and is developed by experience and time, the great teachers.

Power that is abused becomes dominance, tyranny, arrogance, though its rightful use is protection, deference and service. In the use of the principle of love, when used personally and selfishly, seeks its own gratification in pleasurable sensations and animal delights, but when purified from self, becomes that noble, self-sacrificing devotion toward humanity in that higher spirit which lends its ear to every cry of pain, eager to aid. We can never love anyone too much, and devotion to the interests of another is one of the best means of eradicating that selfishness from which all suffer more or less, and of bringing into expression the power that moulds the mind and soul into a God-like condition.

There is indeed a great evolutionary movement going on, pressing humanity steadily forward, even though they do not seek to co-operate with it. These vibrations are set in motion by intelligence which has reached another higher plane of expression, and these influences will make mankind more just and noble in spite of himself. His latent faculties respond more or less, even though unconsciously, for he has within himself all that is essential to a God-like condition.

Culture is the power which makes a man capable of appreciating the life around him, and the power of making that life worth appreciating.—*Mallock.*

* * * The man who shall be born, whose advent men and events prepare and foreshow, is one who shall enjoy his connection with a higher life, with the man within the man; shall destroy distrust by his trust, shall use his native but forgotten methods, shall not take counsel of flesh and blood, but shall rely on the law alive and beautiful, which works over our heads and under our feet. Pitiless it avails itself of our success, when we obey it, and of our ruin when we contravene it. Men are all secret believers in it, else the word justice would have no meaning; they believe that the best is the true, that right is done at last, or chaos would come. It rewards actions after their nature, not after the designs of their agent. "Work," it saith to man, in every hour, paid or unpaid, see only that thou work, and thou canst not escape the reward; whether thy work be fine or coarse, planting corn, or writing epics, so only it be honest work, done in thine own approbation, it shall earn a reward to the senses as well as to the thought. No matter how often defeated, you are born to victory. The reward of a thing well done is to have done it.

As soon as a man is wonted to look beyond surfaces and to see how this high will prevails without an exception or an interval, he settles himself into serenity. He can already rely on the laws of gravity, that every stone will fall where it is due; the good globe is faithful, and carries us securely through the celestial spaces, anxious or resigned; we need not interfere to help it on, and he will learn, one day, the mild lesson they teach, that our own orbit is all our task, and we need not assist the administration of the universe. Do not be so impatient to set the town right concerning the unfounded pretensions and the false reputation of certain men of standing. They are laboring harder to set the town aright concerning themselves and they will certainly succeed. Suppress for a few days

your criticism on the insufficiency of this or that teacher or experimenter, and he will have demonstrated his insufficiency to all men's eyes.

In like manner, let a man fall into the divine circuits, and he is enlarged. * * * That which befits us, embosomed in beauty and wonder as we are, is cheerfulness and courage, and the endeavor to realize our aspirations.

The foregoing is from a lecture entitled "New England Reformers," delivered by Ralph Waldo Emerson, in Armory hall, Boston, March 3rd, 1844.

And let him go where he will, he can only find so much beauty and worth as he carries.—Emerson.

Speaking of creeds, one is reminded how tolerant should be the mind that seeks to trace their threads in the tapestry of life. As a child, dreaming, deems its fancies real, its structures lasting, so does mankind, amid ceaseless activities, build and tear down its playhouses of reason.

Creeds are but opinions, religious, political, social, and what power they have to sway the destinies of men, what power to rule the world! These opinions are built from thoughts; who dare deny that thoughts are powerful things? They marshal great armies, inspire brave leaders and patient martyrs. They are citadels of mercy, towers of refuge, havens of peace, sanctuaries of holiness, palaces of joy. They are flames of purging fire and rivers of purification.

These powerful things, mysterious rulers of mankind, are also evil. They are traitors, beasts of prey, cowards, murderers; they are dens of selfish misery, prison houses of fear and horror, chambers of sickness and sorrow, flames of destruction and rivers of deadly poison.

From thoughts both good and evil have all creeds been formed. Some of them are feverish, fantastic dreams of a creator actuated by purposes beneath the natural impulses of his creatures. As intelligence awakens it realizes that broken law is the only avenger, that the

same law if obeyed brings the reward of perfect achievement.

Man finds that his once dreaded enemy the bolt of lightning is his most helpful friend, bearing him swiftly where once he toiled wearily on foot, pouring radiant light into the darkness of his night, and he comes to realize that so it is with every force of nature, and he naturally reconstructs his opinions and adopts new creeds.

The readers of THE STELLAR RAY are awake and in correspondence with thoughts that would build high towers of observation, some better fortifications against error, up on the highlands of courage, not in the lowlands of fear and dread; also peaceful havens of rest from bitter conflicts.

They are in direct relation with thoughts that would rest the foundations of their structures upon the limitless possibilities of infinite wisdom, and build their walls with gates that shall ever swing far outward as the incoming tide of comprehension flows within their arches.

Each succeeding number of The Stellar Ray will contain partial reports of the proceedings of The American Society for Psychical Research, under the direction of Dr. James H. Hyslop.

As the investigations of this Society are conducted under the most rigid scientific regimen, this data will be both valuable and interesting.

The first quota of this subject matter appears in the present issue under the title "Apparition," and conveys an idea of the character of some of the experiences this society is endeavoring to deal with scientifically.

Hundreds of instances are being thoroughly investigated, then classified and analyzed by methods known to science for determining the laws governing them.

At the annual meeting of the School-masters' Club—an interdenominational conference of church and guild workers and state educators—in Ann Arbor, Mich. Prof. Robert M. Wenley and Rev. C. D. Williams, D. D., Episcopal bishop of Michigan, addressed the large audience. Prof. Wenley's subject was "The School of Religion and the State University," and he said in part:

"Scholars do not want a sectarian college set down in Ann Arbor, nor to have the university connected in any way with sectarianism. What is wanted is a school where religion will be taught by experts and the worth of it shown—a school where religion will be the prime consideration and theology relegated to the background.

"The modern philosophy has no place in sectarian institutions. This school should not be for the purpose of fitting candidates for the ministry. It should be open only to graduate students, and not the average, but the deepest students should be enlisted, as religion is one of the most difficult studies we have.

"The study of Christianity should find no favored place in the program, but should be studied along with the religions of the orient and savage and primitive races. The students would be taught to find for themselves and, upon no conditions, to accept the usual dogmas and creeds. The scholars want to remove the reproach of the English-speaking world, that there is no place where you can go and study religion without sectarianism. This sort of a school would give the best atmosphere possible for the ministry, would be valuable for preachers and invaluable for teachers.

"If Carnegie, instead of endowing scores of fiction storehouses would spend \$10,000,000 in the endowment of a school for religion, he would possess a more lasting monument to his name and give the world a greater boon.

Bishop Williams, in speaking upon the same subject, described religion as neither creed nor theology, but an experience, an art, a science. He said:

"Religion in a college town is often

killed by intellectuality. Men for the pulpits should be men of rich religious experience. Experience in religion could not be taught, perhaps, but the art and science of religion could and should be in the state universities. Ethics should be taught in every public school as well as higher institutions.

"The state university prepares students to earn bread and butter in various ways, but does nothing towards preparing them for altruistic services. There should be courses in philanthropy.

"There is no reason why religion should not be studied impartially, just the same as medicine, law or any other art or profession. There is no reason, legal or otherwise, why the state should not support such a school of religion.

"I do not believe in a theological seminary, and consider it is about the worst preparation possible for the ministry or anything else. It is the most de-humanizing thing I know of. But I do believe in training for religious work along with other work. That would preserve a man's humanity, would give a breadth of mind and freedom of thinking, which are the greatest needs in the ministry today."

* * *

Barnacled.

The hull of a great ship that ploughs the ocean from port to port, bearing its treasures of human life and rich merchandise, becomes after a time so enwrapped with barnacles that it is taken into dry dock and an army of workmen employed to free the great structure of these parasites before it may again speed on its mission of usefulness.

Individuals, churches, corporations, governments are more or less hampered by parasitic growths.

The average man today is barnacled by social and religious prejudices that cause him to move clumsily and slowly along, censoring and being censored by his fellows, harassed by fears of imaginary foes and woes.

Churches are restricted in their reform work by creeds, the parasites of ignorance and immaturity

Corporations are bungling along encrusted with the greed of gain. Governments are crippled by arbitrary rules and statutes of past centuries—the barnacles or hangers-on of efete conditions.

While intelligence concedes that these things are true, it also admits that being awake to the truth of an issue is equal to one-half of the battle for its accomplishment, and the hull of the great ship of progress is today being stripped of the dead weight of much past error that it may move more swiftly through the great sea of the problems of human achievement. The individual is learning to make his own deductions, both social and ethical.

As the individual becomes free, the Church must drop its fossilized creeds, the body politic must swing out into broader, deeper waters—the safer currents of universal welfare. Universal welfare being paramount to the individual, the church, the corporation, the government, because including all parts in its simple, majestic wisdom.

* * *

Control of Energy.

Is It Possible for the Human Race to Avert Extinction?

The only conceivable way in which the human intelligence can ever succeed in averting the "procession of the great year" is not by postponing the issue, but by reversing the process. The question is this: While energy is being dissipated in accordance with the natural law, can we so manipulate things as to accumulate energy, making the unavailable available—notwithstanding the fact that cosmic processes seem to be essentially irreversible? Now there is assuredly no inherent reason why we should not accomplish this. It is true that hitherto all the atomic evolution that has been observed is atomic disintegration. We may speak now, indeed, of the analysis of the elements. But so it was, we may remember, that the older chemistry began, and yet analytic chemistry was the precursor of synthetic chemistry. We began by breaking up compounds, but now we can make them

—can, indeed, make compounds hitherto unknown in nature. Similarly, it is more than probable that we shall ere long learn to achieve the 'synthesis of the elements as well as their analysis. No energy is ever lost. Even when the radium atom, itself the child of the uranium atom, breaks down and dissipates its energy, ending, it is supposed, as the dull atom of lead, the original energies are not destroyed. Why should they not be gathered up again and thus again become available? Are matter and energy to go on thier way, ultimately destroying the human race? For myself, I incline to the view that victory will rest at last with "man's unconquerable mind."—C. W. Saleeby, F. R. S., in *Harper's Magazine*.

The July issue of *The Stellar Ray* will contain an article by Prof. Larkin on the subject *Australian Apports*. This promises to be of special interest as the Apports now appearing at the Psychic Research Society in Australia are attracting wide attention and the Professor has a personal friend there watching everything.

Articles from other able writers upon subjects of a most interesting character will appear in this journal each month.

The reports of the proceedings of the American Psychical Research Society under the direction of Prof. Hyslop will contain incidents and experiences of a phenomenal character and at the same time of deep interest to humanity at large, for they seem to draw aside the veil between this and the future life—and many times they are incidental with similar experiences, known to the readers themselves, but kept locked secretly from the knowledge of the world, lest they be deemed "peculiar" or of unsound mind.

To these readers as well as others whose minds are open to

the possibilities hidden in the still undefined laws of nature; these partial reports cannot fail to be interesting.

"In a great emergency like this (the panic)," says an editorial of the New York Evening Post, in the issue of Jan. 28th, 1908, speaking of economics which help to put business on its feet, "the average smoker might consider cutting down his allowance to one cigar a day.

"That trifling act of abnegation would make a difference in the country's cigar bills of more than three and one-half millions a year.

"Statistics show that we are not a whiskey drinking nation at our worst, yet we could save ten millions a year on whiskey alone, and still give one-fifth of our population a stiff dram every Saturday night. Beer is another matter. In the recent piping times our per capita consumption of this beverage, babies and all, rose to more than twenty gallons. Put down beer drinking as one-third of the population and each of them could have approximately eighteen glasses a week. Reduce that to two a day and the margin of saving is over fifty million dollars."

* * *

In speaking of immortality as related to pure logic, Dr. Lee McClester, of Detroit, said recently, in part as follows:

"All may confess that the doctrine of immortality has never been successfully stated in terms of logic. For this failure, two causes may be assigned. The question is very large and, at best, man's reasoning power is but small. The difficulty lies in trying to solve an infinite problem with a finite mind. The line of human logic is all paid out before the depths of being are fathomed.

"Because every argument partially fails in its purpose, some prefer to remain silent on the subject. There are reasons against it we have not heard answered, and there are arguments for it

that cannot be wholly set aside. But the subject cannot thus lightly be dismissed. There come times in many lives in which the hope of immortality is the one star shining in a whole night of disappointment.

"The oldest nations of which we have any record believed in it in some form; and the newest nations have not been able to disprove it. We cannot speak too highly in praise of those scholars of the last century who sought to establish a material foundation for all life, but the conclusion must be reached that they were so in love with their special pursuit of knowledge, that they overlooked the spiritual. They did not oppose so much as they ignored the soul. The probability is that the tendency to magnify the material at the expense of the mental has reached its limit. The spiritual tide is now on.

"Nothing that scientific investigation has discovered will warrant anyone in giving up his belief in the superiority of the soul. Evolution is seen now to be a builder instead of a destroyer of the belief in God. It performs a similar service for the soul. If creative force and purpose have, through a long series of changes, brought man to his present high condition, who would dare affirm that the end is reached? When the body was attained, the process did not end. It went on and brought forth man, the soul. It is only rational to believe that it will go on and produce man, the immortal."

"I know with certainty that in dying I shall be happy, and that I shall enter a world more real." Count Tolstoi thus sums up his anticipations of death in reply to a friend who congratulated him upon his approaching eightieth birthday. All earthly life, he says, is a dream and death the true awakening. He awaits that awakening with happiness.

Elaborating on this idea he says:

"Our earthly life is one of dreams of another and more real life, and that

other life is a dream of yet another and so on ad infinitum even to the last life, the life of God."

Of death at different ages and under different circumstances he says: "Death in youth is as when a man is awakened before he has slept full measure. Death in old age is as when a man wakes of his own accord after a good sleep. Suicide is a nightmare, which a man banishes by remembering that he is asleep. He makes an effort and wakes."

A little more patience, a little more charity for all, a little more devotion, a little more love; with less bowing down to the past, and a silent ignoring of pretended authority; a brave looking forward to the future with more faith in our fellows, and the race will be ripe for a great burst of light and life.—*The Fra.*

Professor Edgar Lucien Larkin, the director of the great Mount Lowe Observatory, near Los Angeles, Cal., has, together with his wide knowledge, the gift of being able to convey to others in clear, comprehensive, beautiful and eloquent language an idea of some of the marvels of the Universe. There is an article from his pen in this issue of THE STELLAR RAY which will cause the reader to catch a glimpse of the majesty of creation, with its unthinkable numbers of solar systems. Edgar L. Larkin has recently published a new book entitled "Radiant Energy," which treats in a popular, comprehensive style of the new discoveries in astronomy, spectrography and celestial photography. It is profusely illustrated and explains the vast subject of radiation. To one unacquainted with the style and ability of its author, the title alone is most alluring, and to those familiar with his powers of diction the work will be welcomed with delight. In our advertising columns may be found further particulars of price and where this instructive book may be obtained.

Quotation is a good thing, there is a community of thought in it.—*Dr. Johnson.*

To The Stellar Ray subscribers who have received the first Monea Lesson, the following offer is made: If you will write to the Monea department stating the results obtained from the practice of lesson No. 1 and send us one new subscriber, the second lesson (which is a personal one, meeting the individual requirement), will be written and forwarded to you free of charge.

This offer will interest only sincere minds who have caught the spark of new life, which is generated by an earnest, open-minded practice of the three brief, but comprehensive divisions of the first lesson. Having received benefit themselves they will say this is an opportunity to put some friend or foe into relation with a good influence.

The first lesson is also a free gift with each subscription or renewal, hence we are making it an easy matter for any one to receive their help.

The first lesson alone if sincerely practiced places the student at once upon a higher plane and, furthermore, it contains the principle of development, which if once implanted in the mind imbues the individual with a force that is sure to improve the health and the power to accomplish, and with these come increased happiness.

Those who have received lesson No. 1 should persist in its practice until a realization of its majestic but simple principle dawns in the mind. Then will growth come naturally and only as some specific quality of mind needs developing or a special weakness needs transmuting into strength, will further instruction be required.

STELLAR SCIENCE

Cosmical Velocities.

*Written for The Stellar Ray by Edgar
Lucien Larkin.*

The earth moves around the sun at a speed of $18\frac{1}{2}$ miles during each second of time. But a motion of even one mile per second, is beyond conception, for even the trained mind of a mathematician cannot comprehend it. The velocities of the planets constituting our little family, the Solar system, are: Mercury, 30; Venus, 22; the Earth, $18\frac{1}{2}$; Mars, 15; Jupiter, 8; Saturn, 6; Uranus, 4; and Neptune, 3.37 miles per second, around the sun in direction always opposite to the direction of motion of the hands of a clock or watch. But the sun moves and drags its stately retinue of worlds, moons, comets and streams of meteors along with it, at a velocity of 12 miles per second, through inconceivable depths of space. The direction of motion of our sun and its system is toward the bright star Vega, in the northern constellation Lyncæ. I used the old fashioned word "star," but should have written, "sun." Every star is a colossal sun, a vast majority being white hot, hotter than melted steel or the electric arc.

The entire area of the celestial sphere has been photographed on 25,878 large and highly sensitive plates. The stars—suns—the smaller magnitudes, make exceedingly fine points or dots on the sensitized surfaces. The points on many negatives and prints have been counted on photographs of different parts of the sidereal structure, and a general average has been taken. The result is, that about one hundred million suns have made their tiny images in the molecules of the bromide of silver. Thirteen photographic telescopes were engaged in this great work for a number of years. These were situated north and south of the equator, so that every square degree of the night sky could be exposed to the imperturbable eyes of the instruments. The unaided eye cannot see a star of less

than the sixth magnitude. There are 6,874 stars above this, therefore this is the sum total that can be seen without optical aid by looking on every dark night throughout an entire year. An opera-glass brings out thousands more, while the great 40-inch lenses of the Yerkes Observatory reveal them by literal millions. But the retina of the eye cannot store light energy; this is a property of the delicate emulsion, a thin, highly sensitive film on glass sheets. Telescopes provided with these plates look at one place in the sky all night. The earth turns from west to east, so a clock has to be provided that moves the telescope from east to west in exact ratio. Each sun sends rays through the lenses and tube to where they fall on the plates, and their energy is quenched, absorbed, and stored. The result is a dot for each faint sun, too small to be seen by the eye alone, so the plates are examined with powerful microscopes. Then they are stored away.

The Harvard College Observatory has many thousands in safekeeping. They are of great value. Suppose that at the expiration of 10, 15 or 20 years a new photograph is secured of a certain area exactly like the first. Then place this above the original. It is clear that if any sun has moved in the meantime, its image will not coincide with that on the first plate. The amount of displacement can be measured with an instrument in the microscope with great accuracy. The distances of perhaps 50 stars from our sun are known fairly well. Now, when mathematicians know the distance of other suns, and the amounts of displacement of their minute images in a given time, they can compute their velocities. And the result comes out, that for all suns so far computed, their velocities range from four to eighty miles per second. These are for suns that are seen to move sidewise on the plates. But if a sun is approaching or receding on a straight line, the dot on the photo will not move laterally. Hence, by that pro-

cess their rates of motion could never have been determined. But the spectro-scope, one of the most wonderful instruments in existence, came to the rescue and solved this intricate problem. To explain how, would fill a book, but it is able to measure speeds of approach or recession by means of a well known property of waves of light. An almost incredible wonder about it is, it is not required to know the distance of a remote sun to find its velocity. And many suns have been tested and the speeds of these also range between 4 and 80 miles per second. An average speed has been determined, and it is about 21 miles per second.

Not one sun among the 100,000,000 is at rest. There are no "fixed stars." Kapteyn, the great astronomer of Konigsberg, has detected a motion which he calls star-drift. There are two immense streams of stars flowing in opposite directions. This streaming of the suns is by far the most majestic discovery ever made. It may be said without a doubt that all that part of the universe within range of the most powerful telescopes is in rotation. This would be the best way to explain drifting in opposite directions, for this is the way in which opposite sides of a wheel move.

An idea may be had of these velocities when it is told that the nearest neighbor our star, the sun, has is 25 million million—25 trillion—miles away. The bright star Sirius, now so brilliant in the South, is twice as far away, and these are "near-by" suns. Others are fully a hundred times more distant. Two or three suns move much faster than 80 miles per second.

Tolerably accurate observations on flying suns have been made during 150 years, but the precision has greatly increased within ten years. So far, all suns measured appear to be moving on straight lines. But all astronomers believe that they move on curves. But the distances traversed in 150 years, at 80 miles per second, are so very short that no microscope can tell whether the paths are straight or bent a little. Thus our sun, the Earth, and all its sister

planets, are in a solitary region in interminable space, never here before, and never will be again. Our system moves 372,000,000 miles per year. Light moves with the amazing speed of 186,380 miles per second. This cosmical velocity may as well be called infinite, since no brain can begin to think about it. Yet light requires four years and three months to reach our solar system from its nearest friendly system. From others, more than 1,000 years. The utmost limit of velocity so far developed by man, in high power cannons, is to project a shell 3,000 feet per second—feet, not miles. Try to think of a force that can cause a gigantic sun to move with a velocity of 80 miles and more per second. The force required to keep our home, the Earth, in motion, so it will not fall to the sun, is expressed by four quintillion tons. —*Lowe Observatory, Echo Mountain, California, April 23, 1908.*

At one time astronomy and astrology were one and the same science, but the former now treats of magnitudes, distances, composition, masses, motions, etc. It is based upon observations made with elaborately constructed instruments. Astronomy is purely an objective science, associated with the forms and bodies, while astrology may be considered as subjective, dealing with the life inherent in the form, and to deny astrology is to ignore the existence of the soul of humanity.

THE STELLAR RAY believes that the innumerable suns are centers of solar systems and peopled by intelligent beings all on their way up the steep of evolution to become one with the great Wisdom that has brought them into being.

To believe that the planets making up our solar system are devoid of such beings and that this little speck we call earth is the only one in which conscious life is manifesting itself is to deprive the infinite Creator of these worlds of commensurate intelligence with the universe He has brought into existence.

Astrology is the science that defines the actions of the heavenly bodies upon all forms of matter as well as individuals in the human expression. It is the soul of astronomy and through it the equalities of the human race are explained. It points out the working of a definite law through which humanity can realize that "As ye sow so likewise shall ye reap."

Its origin began with man. It was for ages a secret science in the East, and its true teachings have ever remained so to this day. The abuse of this science by those who practiced it, solely for personal gain, has brought about so much corruption that the key has been lost, as it were, to this beautiful science.

* * *

Esoteric Meaning of Planetary Influences.

In considering the general conditions of humanity today, those who know something of higher esoteric truths and would give out the knowledge to others, find as they approach the average individual that he is not interested unless he can be shown how to increase his material possessions.

This is to be deplored, but when the cause back is considered, we do not wonder, for we realize that the majority of mankind today is manifesting under the lower influence of Mars, for Mars is dual in his true influence.

Mars governs force, meaning both animal and spiritual force, the lower being the animal, and the larger portion of humanity are working through their lower nature, and are engaged so much with matters associated with the lower senses, that it is impossible for them to become interested in any higher thought or occult study.

Mars describes the greatest selfishness in mankind, passion, hatred and all those violent forces that cause him to be turbulent and fiery.

Humanity is at present just emerging from the iron ages, which are governed by Mars, and are going into an entirely new age. The sixth sub-race will hardly come under the influence of Mars, and in the seventh sub-race the Jupiter-

ian influence will begin to manifest, and there will be entirely different vibrations.

The Jupiterian influence will be one of aspiration and devotion manifesting upon the religious world. All who are beginning to realize that there is something beyond the physical life, are coming into these Jupiterian vibrations, while those who have overcome the desires of the objective have reached up into the higher Saturnine influence. Many on the earth today are working out of the Martial into the Jupiterian influences.

There are few in mortal form who have attained the higher Saturnine vibrations, have controlled their thought, can meditate steadily, although there are those who are very thoughtful who are coming under their influence. The planet having control over the next higher condition than Saturn is Urania, ruling the metaphysical, and it is here that the spiritual self-consciousness is manifested. The symbol used to describe Urania, if carefully studied, will show that the complete influence of the seven planets are shown, and it is peculiar how this Uranian influence manifests in the lives of those having this planet prominent in their birth figure, and more especially when they cannot respond fully to the vibrations created by this planet, and in truth to the *un-awakened* soul Urania is the most malefic of any of the planets, for the reason that there is an influence acting upon them which they cannot understand and cannot consequently respond harmoniously.

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Every personality is surrounded by a zodiac of his or her own, upon which the thought currents act and react continuously, causing the aura to become fine or coarse. Therefore the purer and stronger the life, the more delicate and beautiful will the radiation of the colors in the aura become. Each one should realize the importance of refining the astral colors.—*Atvadis*.

The distance separating the earth from the sun is of so much importance in astronomical computations, that it is sometimes spoken of as the "astronomers' yardstick."

An opportunity to increase the accuracy of this fundamental measure will be presented within a few months, when the asteroid Eros, famous for approaching the earth nearer than does any other heavenly body except the moon, will be in opposition to the sun.

The method of observation will be by making photographs showing the position of Eros among the stars as seen from different parts of the earth. From the comparative displacement of the asteroid in the various photographs, owing to the separation of the points of observation, the distance of the sun can be computed. It is probable that these will be the most accurate measurements of the sun's distance yet made.—Philadelphia Record.



Music of the Spheres.

By Dr. C. Henri Leonard.

In the early days Astronomy and Music were closely related to each other and were taught in the same schools and by the same philosophers.

Pythagoras, the great Greek philosopher, born about 582 B. C., first announced the musical harmony in planetary revolution and promulgated in his school of philosophy his belief in the actual "Music of the Spheres."

And why may not this be possible? What is Music? What is sound but the registered vibrations of some physical medium, fluid, gaseous or solid, that causes a registration of such pulsations upon the eardrum?

The ear is a marvelous piece of mechanism, scientifically adapted and "tuned" to the receiving of these vibrations, but in a very limited way. Anything lower than 16 per second or higher than 36,500 vibrations per second (and most persons cannot perceive sounds at either of the extremes above noted) falls soundless upon the human ears! Why should all

vibrations in excess of these limits be called "soundless?" It is well known that animals, other than man, perceive vibrations at undulatory velocities that are outside of the limits I have given for the human ear, and they can be mechanically registered. Why assert such vibrations are soundless, then?

We know, too, that there are light rays beyond and below the ken of the human eye. Behold as proof the wonderful results obtained from the use of the "X-rays," which lie beyond the violet (highest) end of the light spectrum. Then, in much lower ranges than the red (lowest) end of the solar spectrum lie the series of electrical waves used by the Marconi and other wireless systems in sending their messages over sea and land. The human eye cannot see those waves, yet the photographic plate, more sensitive than the human retina, easily records them, the same as it does the far off stars, which through the most powerful telescopes remain unobserved by the human eye!

Then there are the well-known heat rays, much lower in rapidity of vibration than the light rays that our nerves of sensation are attuned to, and the nerve fibrillae of our bodies most marvelously pick them up and send them to our ever-active brain-cells to register for us the phenomenon we call heat.

Physicists also know that sound and musical notes can come from currents of induced magnetism and the voltaic current, all due to the molecular disturbance in receiving and parting with the magnetic rays of induction.

The unequal expansion and contraction of different metals, when properly arranged on a sounding bar, will give out musical notes during the slight vibratory motion of the molecules induced by the molecular disturbances caused by moderate heat. The common gas flame, under certain physical conditions, also becomes unmistakably musical.

Why, then, may it not be possible for the spheres, in their ceaseless rounds through space at various velocities, to give off harmonies the human ear has never kenned, even as Pythagoras

dreamed of in the long ago, centuries before any of the scientific facts above enumerated became known to man? We know the sun throws earthwards light rays, heat rays, chemical rays and magnetic rays by the millions every hour of time. Why limit the belief to these four when the sound waves are so closely interwoven in our human experience with all four of these other phenomena.

Do not misunderstand me; I am not seriously advocating the old Pythagorean doctrine; only showing that relatively it might be possible. He claimed for his theory that the sounds were so fine that the human ear could not detect them, but that the "music" was really there. That Saturn, being the farthest away, and slowest (of the planets then known) in motion, would give out the greater note, and that the Moon, the swifter in motion and the nearest to the earth, would give out the higher note, and that the intermediate notes would be furnished by the other planets in harmony with their velocity of motion.



Teachings of Stellar Science.

According to the ideas of many, the value of the science of planetary influence can only be appreciated as a means to obtain wealth and possessions and minister alone to the material and personal wants; but there could never be a greater error than to expect that nothing more than this could be gained from knowledge of this science of life, or that it should be a means whereby one might gain an advantage over others, and those who have no other motive will never be able to realize that the science of astrology possesses a higher esoteric side—the most essential and important of all.

Of what aid can it be if it does not help to develop latent talent and strengthen character? Why should valuable time be devoted if it does not assist to raise the consciousness and expand the knowledge of that universal spirit, immortal in the human race?

The majority of humanity do not grasp the possibilities and opportunities of the spiritual life, and cannot realize

how it is possible for an individual to reach perfection with just one physical expression, but study will demonstrate that the soul can still attain experience in the ethereal and astral spheres, to serve all necessary purposes toward a perfected soul consciousness.

A better understanding of the heavens or the spiritual and subjective world will dispel all doubt regarding the accumulation of all sufficient experience for the progress of the soul in its flight to a sphere of perfected beings, toward which all humanity are now trending their way and where they will eventually arrive.

Astrology is the science of self-knowledge. It is one of the seven keys of wisdom. There are two ways of acquiring self-knowledge, by the science of mind and the science of the soul. Astrology shows the first of these; and teaches that none are fallen so low but can be awakened and become self-conscious. When we control our thoughts we shall become masters of our destiny and rulers of the stellar forces.



New Destroyer of Bacteria.

To the scientific marvel mysteries of this age must be added ozone. It has been found that the greatest purifying agent in existence is contained in this new gas that is generated by electricity from the free air around us. It does many wonderful things. In the commercial world it is used for bleaching and refining mineral oils, for whitening wax, gum lacquer, ivory, bone, feathers and various other things. In the manufacture of starch, ozone has been utilized for bleaching purposes; it has been found possible to use it to harden and ripen the kind of wood that is used in musical instruments; in Paris the linen from hospitals is disinfected by ozone, and in innumerable ways the gas has been put to work by ingenious man to accomplish things that have heretofore been done with difficulty by other means.

—*Technical World.*

HEALTH AND HYGIENE

How Not to Grow Old.

By Dr. J. Stenson Hooker, of London,
England.

Dr. Hooker recently delivered a lecture before the Psycho-Therapeutic Society at the Caxton hall, Westminster, in which he gave some practical ideas and suggestions, as quoted in part below from *The Health Record*, published at Bedford Square, London, Eng.:

* * * Some little time ago there was brought before the attention of himself and others a case of "delayed senility." At seventy-five years of age the man had not a grey hair in his head, his limbs were perfectly flexible, and the pulse splendidly soft and natural, and he could do a good day's work then. That should be possible to many more of us in this present age of increased knowledge of the laws of health. He was not, however, saying that so much to those who had reached middle age, but to those who were young, and who had every opportunity of taking the good lessons to heart, and, consequently, of being young at seventy-five like the man he had referred to. It was true that they could not put back the calendar, *but they need not look at it so often*. Let them look not on their years, but the glorious activities of life.

There were also mental, moral, ethical and spiritual conditions to be taken into account, and all these were, in so many cases, at the present moment making for old age, instead of acting in the opposite way. The most important considerations, physically speaking, which were apt to induce old age were wrong diet and want of exercise. They must not take into the system any food or nourishment which was likely to cause decomposition, fermentation, uric acid, or an excessive deposit of lime, which filled up the arteries and blocked those canals which carried the streams of blood to nourish all the parts. They could not expect to grow old at all if they took

food which was absolutely pure, and which was of the fullest nutrition and power. Thousands of people gorged themselves with food, and then had to go to the Continent to be washed out! It was an absolute fact that people need not get rheumatism, gout, and many ailments which they already suffered from. One of the greatest dangers in middle life was obesity, which rendered impossible that exercise which was necessary. Therefore, if they desired to live to a grand old age they must have pure diet, and not too much of it.

Unfortunately, it was a custom with people when they reached middle life to eat more than they did before, whereas they should eat a great deal less, because they should eat a great deal less, because naturally the organs were not quite so active as before, and they did not take that amount of exercise that they were in the habit of taking when younger. When they reached the age of seventy they should eat still less, because still less was required, and they should simplify their diet more and more. As they grew old in years they reverted in many respects to the condition of childhood, or rather, the condition of childhood's requirements. They wanted more sleep and rest, and they did not require such gross and solid diet.

As regarded exercise, he was quite sure they left off exercising, especially walking, far too soon. They should be able to walk at sixty or seventy as well as at twenty or thirty, and it was a splendid way of keeping young. They also gave up running too soon. He knew that there was far too much running in some respects—particularly violent running. Those who had some degeneration of tissue would, of course, have to exercise care, but if they skipped and ran about they would find themselves growing more vigorous in every way, and warding off that old age which, after all, none of them desired.

As to the mental condition, their *attitude of mind* had much to do with growing old, and the whole world in this

respect required "suggestion" treatment. They wanted someone of great power and standing to "suggest" to the whole world that the world was an ass in this respect, for it had somehow got into its stupid head that men and women must be old at seventy years of age, or even sooner. That was ridiculous, and the sooner a different idea, or counter-suggestion, was driven into their subconscious minds the better. If a man thought he was going to be old at sixty, he assuredly would be, for truly, "as a man thinketh in his heart, so is he." Many authorities, men of genius, had placed it on record that it was quite possible and natural that men and women should live to be 100, or even 120, years of age. Of course, the Psalmist had said that the allotted span of life was three score years and ten, but that was an unfortunate mistake. *Many great men did their best work after that age.* Personally, he had put down ninety-three as his age limit!

The Prophet Joel had evidently a knowledge of the ideas of mental science when he declared, "Let him that is weak say that he is strong." Another prophet said, "In confidence and quietness shall be thy strength." It was in the quietness that they got intuitions by which they would be able to live the true and healthy life.

Then there was the help we could derive from entering into the many reformative and philanthropic movements of the time. If we kept ourselves busy over these, and kept the heart young, we should keep the body young also. In short, he would say, "Never relinquish plenty of exercise; exercise your mind to its very fullest capacity; don't retire at all unless to meditate, which should be an every day practice; live a simple life, don't be afraid of ideals; do good and be good; radiate great love to all mankind. Do these things and your days will be long, happy and bright in the land."

They must conserve their force instead of wasting it in every possible way. The man who was always getting out of temper lost many years of his life. It was

the quiet man or woman who became a power in the world. Married people seemed to live longer than single ones, therefore his advice was, "Get married." Never worry, for that is fatal. Be optimistic at all times. The miserable, croaking pessimist will grow old—and ugly as well—very soon. * * * It was, of course, useless to live to an old age to be glued down in the chimney corner. Living just to eat, drink and vegetate was scarcely living at all. What they desired was to be so buoyant and feel so young, lithe, and active as to be able to enter into and enjoy the thousand and one activities which were open to them. Dr. Peebles was a splendid example, so were Bismarck and Gladstone. In the main, it was a question of living simply, naturally and purely, and not selfishly, and in that way only would they reach a grand old age.

* * *

Tonics.

Speaking of tonics, Mr. Albert B. Olston says in part: * * * "You need a tonic. Indeed you do, but you fly to the kind of a tonic that takes a stronger man than you to dispose of. You take your tonic, your irritant; thus you lay the lash upon these impoverished workers and require of them 'bricks without straw.'"

"Let us look at the happier side of this matter. Going back to those same cells, let us see what we can do for them. In the lungs we find a quantity of blood that has come up from these parts. It is laden with waste matter that must be taken out by the air, and oxygen put in its place. You feel languid and tired. You get up and expand your lungs by filling them full of fresh air. The blood in your lungs takes advantage of this greater volume of air and throws off its impurities and loads up oxygen and hastens to carry it down to these cells of which we are speaking. They in turn appropriate to themselves the needed properties, and thus being strengthened and stimulated they faithfully set about their duties and soon have poured into

the stomach the liquid of their manufacture.

"This attacks the food, causing the necessary changes, and its nutriment is added to the blood. It is not long before this enriched blood has reached these cells. They feed upon it and are made stronger and find in it the needed elements. Their product of digestive fluid is increased, which increases the appetite, heals the sick man and strengthens every part, even to the processes and character of his mind.

"This illustration holds good for every part of the body. All the blood of the body reaches the lungs. Every part casts off waste matter and takes up oxygen. The lungs then serve a double purpose. The capacity needs looking after. A little time each day given to deep breathing, with the mind upon what you wish, will suffice to keep these organs enlarged and powerful. As for time, you can do this wherever you are and have a moment to spare. The Creator made the air and said you must use it freely. You say that it is not a tonic? Try to do without it for two minutes, and then note the magic of it as you gladly relinquish yourself to its inflow. Your creator made it and told you to take it. Don't accuse him of making the many substitutes you may be disposed to take."—*From Mind Power and Privilege.*

Child Protection.

A measure likely to prove far-reaching in its benefits has just been introduced into the British house of commons, where it seems destined to meet with more than usual favor. The measure proposes to unite in one measure all previous laws for the protection of children, and to improve on them. It is somewhat lengthy, being composed of 119 clauses. It begins by defining a child as under 14 years of age, and a young person as between 14 and 16.

In four particulars at least the measure is worthy of reference. The prevention of cruelty to children act is to be amended so as to make parents take

better care of their children. Many infants lose their lives annually through "overlying," and from burns and scalds through unguarded fires. Parents are to be punished for these things unless they can prove that every precaution has been taken, and severely punished if neglect is due to drunkenness.

The new bill absolutely prohibits juvenile smoking. The sale of cigarettes and cigarette papers to boys under 16 is prohibited, and smoking by persons under 16 in the streets is prohibited, with a fine after the first offense. A boy's tobacco is to be confiscated and automatic machines supplying cigarettes are also to be confiscated.

Government inspection is to be provided for all homes for children supported by the public, and in this way all fraudulent institutions and day nurseries will be detected and closed.

This whole scheme for the betterment of children is to be supported by the establishment of juvenile courts throughout the country. They are to be separate from all other courts. In London, a special children's magistrate is to visit in turn special children's courts, and deal with the children, who are to be kept in special places of detention. The imprisonment of children is to be abolished altogether. In this way it is hoped that parents will be made to feel a fuller responsibility for the wrongdoing of their children.—*Episcopal Record.*

I have been reading THE STELLAR RAY and find it rich with inspiration. If any of your readers are running a Rest Home, ask them to speak of it, as I am interested in that line of work, God's work, and a word in THE STELLAR RAY might be a help to many.

Yours truly,

MRS. A. CRAWFORD,
1412 Chapin St.,
Washington, D. C.

Some of our readers may care to correspond with Mrs. Crawford upon the subject of Rest Homes, even if they have not any data of special interest to contribute to THE STELLAR RAY.

Dr. Graeme Hammond, the eminent alienist and student of criminalology, says: "It has been discovered by science that the application of X-rays renders sterile the spark of future life, and I am heartily in favor of the enactment of legislation that would permit such application to be made to all persistent offenders against the laws."

Dr. W. J. Morton, the leading X-ray expert of this city and the man who found that cancer might be cured by radium, confirmed the news of the discovery of the mysterious ray's power.

"From all indications, criminals so treated would be the last of their generation," he said. "The result of the application of X-rays is apparently sure and permanent. And such treatment would be entirely painless, besides."

The discovery is said to have been made by accident.

* * *

A Graded "Course" of Study in Hygiene.

Giving a List of the Most Important Books on Hygiene and Kindred Subjects Which Every Physical Culturist or Hygienist Should Know.

COMPILED BY HEReward CARRINGTON.

Many persons, I am convinced, lack confidence in the hygienic system of medication (as opposed to the medical) for the simple reason that they have never had the subject properly presented to them; they have heard a few scattered remarks, a lecture or two, and, perhaps, may have read the current magazines dealing with these questions, and even a few of the multitudinous books dealing with the subject. But their knowledge is, generally speaking, incomplete and fragmentary; and not one person in a thousand has the true *rationale* of the hygienic treatment of disease at heart, and thoroughly appreciates the completeness, yet simplicity, of the Natural, or Hygienic, explanation of "disease," and its Natural Cure. As I believe, nevertheless, that there are very many persons who would be pleased to know of what good books exist, pertaining to these questions, and, knowing of their existence would gladly read many of

them, did they but know what books are published, where obtainable, I have (being, perhaps, in an unusually good situation to know of such publications), undertaken to compile a brief list of the most important works dealing with all branches of the subject, from the hygienic standpoint.

I will but say that I disclaim, in the following list, any title to completeness, and have only aimed to give *the best*, and those books most worthy study, of the thousands (literally) now upon the market. With this understanding, and without more ado, I will accordingly proceed to my list, as indicated.

It is of prime importance that the student should first obtain a thorough understanding and appreciation of the *principles* upon which the hygienic *theory of disease* (and its cure) depends. For that purpose I suggest the following:

The True Healing Art. By R. T. Trall, M. D.

Nature vs. Drugs. By A. F. Reinhold, M. D.

The New Science of Healing. By Louis Kuhne.

Facial Diagnosis. By Louis Kuhne.

Nature's Household Remedies. By Felix Oswald, M. D.

The Natural Cure. By Chas. E. Page, M. D.

Health and Disease. By W. E. For-est, M. D.

Fasting, Hydropathy and Exercise. By Bernard Macfadden and Felix Oswald, M. D.

The Hydropathic Encyclopedia. By R. T. Trall, M. D.

Having obtained a good grounding in the hygienic theory of disease, we may now turn to those books describing in detail the practical *application* of the remedial measures indicated and advised in the above mentioned works. Firstly, I shall consider what I conceive to be the most potent and far-reaching of all the remedial measures quoted, viz.: *Fasting*. The student cannot do better, in order to obtain a knowledge of this subject, than to consult the following:

The True Science of Living. By E. H. Dewey, M. D.

The New Era for Women. By E. H. Dewey, M. D.

The No-Breakfast Plan and the Fasting Cure.

Experiences of the No-Breakfast Plan and the Fasting Cure.

Perfect Health. By Chas. C. Haskell.

Closely akin to the above, and next in order, is the subject of *Diet*. Some of the best works on this subject are, perhaps, the following:

Food and Feeding. By Sir Henry Thompson.

Diet in Relation to Age and Activity. By Sir Henry Thompson.

Vitality, Fasting and Nutrition. By Hereward Carrington.

What Shall We Eat? By Alfred Andrews.

Strength from Eating. By Bernarr Macfadden.

Digestion and Dyspepsia. By R. T. Trall, M. D.

The Diet Question. By Susanna W. Dodds, M. D.

Eating for Strength. By M. L. Holbrook, M. D.

How Nature Cures. By E. H. Densmore, M. D.

Diet and Food. By Alex. Haig, M. D.

Natural Hygiene. By H. Lehman, M. D.

Scientific Basis of Vegetarianism. By R. T. Trall, M. D.

Vegetarianism. By Harriet P. Fowler.

The Good Value of Meat. By W. R. C. Latson, M. D.

Shall We Slay to Eat? By J. H. Kellogg, M. D.

Fruits and Farinacea: The Natural Food of Man. By J. Smith and R. T. Trall, M. D.

Fruit and Bread. By Prof. Schleckey-sen.

The vital importance of *mastication*, while eating, is splendidly treated by Mr. Horace Fletcher, in his two recently published books: "Glutton or Epicure" and "The A B C of Our Nutrition."

The diet of the *infant* is magnificently handled by Dr. Chas. E. Page, in his booklet on "How to Feed the Baby."

The importance of *flushing the bowels*,

at least occasionally, and its great importance in all cases of disease, is well brought out in a booklet entitled "The Internal Bath," by Laura M. Wright, M. D., and in Dr. A. B. Jamison's books, "Intestinal Ills" and "Intestinal Irrigation."

The number of books on *Exercise* is now legion. Books and "courses" on physical culture are well nigh innumerable. Many of these books are too well-known to need mention, while others teach what I consider to be a vicious system of training. While enumerating, then, a few of the (both good and popular) works on this subject, I shall also mention some excellent, though apparently little known, books dealing with this subject:

The Verile Powers of Superb Manhood. By Bernarr Macfadden.

The Power and Beauty of Superb Womanhood. By Bernarr Macfadden.

Physical Training. By Bernarr Macfadden.

Japanese Physical Training. By Tracy Hancock.

Physical Training for Women by Japanese Illustrated Family Gymnasium. By R. T. Trall, M. D.

Physical Education. By Felix Oswald, M. D.

Perfect Health. By Weinburgh.

The Body Beautiful. By Nanette M. Pratt.

How to Get Strong and How to Stay So. By W. Blackie.

Physical Culture Simplified. By A. Barker.

After exercise—*rest!* The tremendous economy of vital force due to *proper resting* of the body is well brought out in Annie Payson Call's ingenious booklet, "Power Through Repose."

Books relating to bathing, the water treatment and the care of the skin generally, are, again, manifold. From those published I may perhaps select for mention:

Water Cure for Chronic Diseases. By Jones M. Gully, M. D.

The Uses of Water. By J. H. Kellogg, M. D.

The Bath: Its History and Uses. By R. T. Trall, M. D.

'Water Cure for the Million. By R. T. Trall, M. D.

My Water Cure. By S. Kneipp.

The Philosophy of the Water Cure. By John Balbirnie, M. D.

The tremendous importance of *mental influence* in disease is, as yet, vastly underestimated—alike by physician and layman. Apart from the claims of the Christian Scientists (Mrs. Eddy's "Science and Health") or the "Extremist" school of mental scientists (see e. g. Henry Wood's "Ideal Suggestion Through Mental Photography"), and Charles Brodie Patterson's last book, "The Will to Be Well," there is a "scientific" school of mental healers, who are undoubtedly performing some very wonderful cures, and forcing this subject before the attention of the medical world. Among the best of this class of publications are:

The Law of Mental Medicine. By Thompson J. Hudson.

Suggestive Therapeutics. By H. Bernheim, M. D.

Treatment by Hypnotism and Suggestion. By C. Lloyd-Tuckley, M. D.

Hypnotism. By T. Milne Bramwell, M. D.

Dr. Hack-Turkes. "Influence of the Mind over the Body."

Horace Fletcher's "Happiness."

And many other Psychological and "New Thought" publications, and especially many brilliant articles in the *Proceedings* of the Society for Psychical Research.

As *Sleep* is the great recuperative agent, and as we all spend a third of our lives, more or less, under its magic influence, we should make at least a *brief* study of this important subject. For this purpose, I know of nothing more terse, or better, than Dr. Marie de Manacune's "Sleep: Its Physiology, Pathology, Hygiene and Psychology" (\$1.50)

I will sum up by adding a few more books of general interest, and that cover, more or less, the whole field of hygiene. Many of the books above quoted do this, and indeed, my classification must be taken as altogether "in the rough," as

many of the above books belong to no definite category, but are themselves general. The following, however, are certainly of this class (though their titles may not sometimes suggest it), while others treat of special subjects from a general hygienic standpoint:

Notes on Nursing. By Florence Nightingale.

The Natural Cure of Disease. By Bernarr Macfadden.

The Aristocracy of Health. By Mary Foote Henderson.

The Hygienic Handbook. By R. T. Trall, M. D.

The Art of Living Long. By Luigi Carnaro.

Prevention and Cure of Tuberculosis. By A. F. Reinhold, M. D.

Strong Eyes. By Bernarr Macfadden.

Hair Culture. By Bernarr Macfadden.

I have now given, in brief outline, a list of the most important books on hygiene, and those it will well repay the physical culturist or hygienist to peruse and study. In this list there are undoubtedly many omissions—even of good and important books—but these I must beg my readers to excuse, and take into consideration the lack of space at my disposal.

My hope is that the list may prove of interest to the readers of this magazine, and I can assure them that another—equally long—will be forthcoming when notification has been received that this has been completed, and, like "Oliver Twist," my readers are asking for "more."

A tale is told of Robert Bonner and of his belief in advertising. One day he engaged a whole page of a newspaper and repeated a two line advertisement upon it over and over again. It must have been repeated 5,000 times upon the page in the smallest type.

"Why do you waste your money, Robert?" asked a friend. "I noticed that same line so often. Would not half a page have answered your purpose?"

"Half a page would never have caused you to ask the question," replied Mr. Bonner. "At least five people will ask that to every line was the way I figured it."

SCIENTIFIC RESEARCH

In the April issue of *The World* Today appeared an article by Sir Oliver Lodge upon "Psychical Research," which we give in part in the pages of this issue, confident that our readers will be interested in reading a summary of one of the greatest living physicists, upon the subject which has received a large share of his attention as a scientist, "The business of science," as he declares, "being not belief but investigation."

Psychical Research.

BY SIR OLIVER LODGE.

Sir Oliver Lodge is one of the greatest living physicists. Of late years he has been very prominent in the Psychical Research Society, and has written extensively on immortality and other religious subjects. The present article is a good summary of his attitude toward the investigation of phenomena sometimes called occult but more generally known as psychical.

The business of science is not belief but investigation. Belief is both the prelude to and the outcome of knowledge. If a fact or a theory has a *prima facie* case made out for it, subsequent investigation is necessary to examine and extend it. The object of investigation is the ascertainment of law, and to this process there is no end.

What, for instance, is the object of observing and recording earthquakes and arranging delicate instruments to detect the slightest indication of earth tremor? Every one knows that earthquakes exist, there is no skepticism to overcome in their case; even people who have never experienced them are quite ready to believe in their occurrence. Investigation into earthquakes and the whole of the motile occurrences in the earth's crust is not in the least for the purpose of confirming faith, but solely for the better understanding of the con-

ditions and nature of the phenomena—for the ascertainment of law.

So it is in every branch of science. At first, among new phenomena careful observation of fact is necessary, as when Tycho Brahe made measurements of the motion of the planets and accumulated a store of careful observations. Then came the era of hypothesis, and Kepler waded through guess after guess, testing them pertinaciously to see if any one of them would fit all the facts, the result of his strenuous life-work being the three great laws which for all time bear his name. Then came the majestic deductive epoch of Newton, welding the whole into one comprehensive system; subsequently to be enriched and extended by the labors of Lagrange and Laplace; after which the current of scientific inquiry was diverted for a time into other less adequately explored channels.

Not at all times is everything equally ripe for inquiry. There is a phase, or it may be a fashion, even in science. Geographical exploration was the feature of Elizabeth's time. Astronomical inquiry succeeded it. Optics and chemistry were the dominating sciences of the early part of the nineteenth century, heat and geology of the middle, electricity and biology of the latter portion. Not yet has psychology had its phase of popularity. It is a subject of special interest, and therefore perhaps of special danger. In that respect it is like other studies of the operations of mind, like a scientific enumeration of the phenomena of religion, like the study of anything which in its early stages looks mysterious and incomprehensible. Training and some admixture of other studies are necessary for its healthy investigation.

The assuring ourselves as to facts is one of our duties, and it is better to hesitate too long over a truth than to welcome an error, for a false gleam may lead us far astray unless soon detected. Another duty is the making and testing of hypotheses, so as gradually to make a map of the district and be able to ex-

plain it to future travelers. We have to combine the labors of Tycho with those of Kepler, and thus prepare the way for a future Newton who has not yet appeared above the psychical horizon.

To be scientific does not mean to be infallible, but it means being clear and honest, and as exact as we know how to be. In difficult investigations pioneers have always made some mistakes; they have no immediate criterion or infallible touchstone to distinguish the more true from the less true, but if they record their results with anxious care and scrupulous honesty and painstaking precision, their mistakes are only less valuable to the next generation than their partially true generalizations. Sometimes it turns out, after a century or so, that mistakes made by early pioneers were no such thorough errors as had been thought, that they had an element of truth in them all the time, as if discoverers were endowed with a kind of prophetic insight whereby they dimly glimpsed theories and truths which it would take several generations of workers to disencumber and bring clearly to light.

The term "science" was not always respectable. To early ears it sounded almost as the term witchcraft or magic sounded, it was a thing from which to warn young people. It led to atheism and to many other abominations. It was an unholy prying into the secrets of Nature which were meant to be hid from our eyes; it was a thing against which the Church resolutely set its face, a thing for which it was ready, if need were, to torture or to burn those unlucky men of scientific genius who were born before their time. I mean no one church in particular, I mean the religious world generally. Science was a thing allied to heresy, a thing to hold aloof from, to shudder at, and to attribute to the devil.

The recognition of science was not, however, immediate and universal. Dislike of it, and mistrust of the spread of scientific inquiry, persisted well into the Victorian era, and is not wholly extinct to this day. I do not refer to investigation into affairs of the mind—that is

unpopular and mistrusted still, and still good people are found who will attribute anything unusual to the devil, and warn young people from it—but I refer to some slight traces of lingering prejudice against the orthodox sciences of chemistry and physics and biology. They have achieved their foothold, they are regarded with respect, people do not disdain to make money by means of them when the opportunity is forthcoming, but they are not really liked. They are only admitted to schools on sufferance, as an inferior grade of study, suited to the backward and ignorant; they are not regarded with affection and enthusiasm, as revelations of Divine working, to be reverently studied nor as subjects in which the youth of a nation may be wholesomely and solidly trained.

Still more is the time not quite ripe for psychical research. Pioneers must expect hard knocks, the mind of a people can change only slowly; and until the mind of the people is changed new truths born before their time must suffer the fate of other untimely births, and the prophet who preaches them must expect to be mistaken for a useless fanatic, of whom every age has always had too many. He must be content to be literally or metaphorically put to death, as part of the process of the regeneration of the world. The dislike and mistrust and disbelief in the validity or legitimacy of psychical research is familiar.

Why should not psychical investigation lead to practical results? Are we satisfied with our treatment of criminals? Are we as civilized people content to grow a perennial class of habitual criminals, and to keep them in check only by devices appropriate to savages; hunting them, flogging them, locking them up, exterminating them? It is unwise and unscientific to leave prisoners merely to the discipline of wardens and to the preaching of chaplains. That is not the way to attack a disease of the body politic. I have no full-blown treatment to suggest, but I foresee that there will be one in the future. Society will not be content always to pursue these methods of barbarism; the resources of

civilization are not really exhausted, though for centuries they have appeared to be.

The criminal demands careful study on the psychical side, and remedy or palliation will be a direct outcome of one aspect of our researches. The influence of the unconscious or subliminal self, the power of suggestion, the influence of one mind over another, the phenomena of so-called "possession," these are not academic or scientific facts alone; they have a deep practical bearing, and sooner or later it must be put to proof. The establishment of cases of real prediction, not mere inference, is so vital and crucial a test of something not yet recognized by science that it is worth every effort to make its evidence secure.

Another thing on which I should value experiments is the detection of slight traces of telepathic power in quite normal persons, in the average man for instance, or rather more likely, in the average child.

The power of receiving telepathic impressions may be a rare faculty existing only in a few individuals, in them fully developed; but it is equally possible, and more likely, that what we see in them is but an intensification of a power which exists in everyone as a germ or nucleus. If such should be the fact, it behooves us to know it. * * *

If there is any object worthy the patient and continued attention of humanity, it is surely these great and pressing problems of whence, what and whither that have occupied the attention of prophet and philosopher since time was.

The discovery of a new star, or of a marking on Mars, or of a new element, or of a new extinct animal or plant is interesting; surely, the discovery of a new human faculty is interesting, too. The discovery of telepathy has laid the way open to the discovery of much more.

Our aim is nothing less than the investigation and better comprehension of human faculty, human personality and human destiny.

We can finish nothing in this life; but we may make a beginning and bequeath a noble example.—*Smiles.*

* * *

Apparition.

From the report of The American Society for Psychical Research published in April, 1908.

All communications to this society should be addressed to Dr. James H. Hyslop, 519 West 149th St., New York City.

C—, Ohio, May 6, 1907.

PROF. JAMES H. HYSLOP:

Dear Sir:

I hope you will pardon me for my seeming boldness, but ever since the death of Dr. Richard Hodgson I have been anxious to write you, since occasionally, reports have come that he has indeed communicated through reliable psychics to his friends on the earth side of life. I had hoped such would be the case and thus settle the question of life beyond the grave to such as are susceptible of reason, and not bound to be skeptics, even in the face of abundant proof.

I have read Hudson's Law of Psychic Phenomena and if, as he urges, telepathy is the key to all the wonders, why cannot one out of the body use the same key on occasions? Of course I know that the majority of mediums are frauds. They are after the almighty dollar, as are their brethren in the other kinds of business. Still, I have long believed that there were the genuine, who sometimes opened the door between us and the other world; that the great gulf had been crossed in some manner on the wings of love. I was brought up a Methodist, and it would be hard for me to throw away my belief in Christ, and I have felt it is not necessary. I have simply added to my faith that of spirit return. A Methodist cannot say to me there is nothing in spiritualism since I am enough a student of the

Bible to know that the Scriptures teach it.

I am now going to give you an account of what seems a pretty fair test to me of spirit return. I shall not be obliged to go back over a period of years to bring forward the facts in the case.

My son-in-law died the 17th of February last, at L—— Hospital, —— . He had suffered so much with pain in his head that he became delirious. The physician called the disease grippe, but evidently did not diagnose the case correctly. He, the patient, was operated on, an opening made between the eyes and one over one eye; the frontal sinus was found packed with pus. After the operation, the patient became rational, and, as we supposed, was going to recover, when finally pneumonia set in and, after twelve hours of awful suffering, he died.

His wife and daughter stayed with him as much of the time as they were allowed to do so. The day before he died he begged piteously to be taken home. His wife said to him, "Just as soon as the doctors will let me, I will take you home." "I want to go home," he said, "I shall never get well." "Oh, yes you will," replied his wife, "the physicians say you are doing nicely." This was on Saturday, and on Sunday morning at nine o'clock, or about that time, he died.

This death of a good, useful man, one trustworthy in every sense of the word, about killed us all. The body was left at the undertaker's rooms for a post mortem and prepared for burial.

My daughter was nearly crazed with grief and the Sunday evening after his death an opiate pill had been given her to induce sleep. At about nine o'clock in the evening, her daughter started to go down stairs, when she saw her father standing on the landing. Three or four stairs led to the landing, and from there the stairs turned leading to the hall below. This young woman said she saw her father's lips move, but while there was no audible sound, she heard him say, or was

conscious of him saying, "I have come home."

She says she never saw her father more distinctly in her life. There was a light in the lower hall turned down a little and one also in the upper hall. He did not look as he did with the surgeon's wounds on his forehead, but as he looked before being operated upon. A few days after this, I do not remember just how many, four or five perhaps, when this girl was returning home at dusk, she saw her father standing in the living room looking out of the window. She hurried through the hall to the kitchen where her mother was to get her, if possible, in time to see him, but when they returned he had vanished.

This young woman is eighteen years old, not at all imaginative, but practical. She never attended a spiritualistic seance in her life and took no interest whatever in anything of the kind. Her father had two uncles who were spiritualists who died, I think, five or six years ago. His own family are not spiritualists; neither was he. I fancy these uncles might have helped to identify himself. I do not know that his widow would like me to give his name; however, I will run the risk, and if this phenomenon should be of any importance to you, I will try to have her allow you the use of the name; but if she doesn't see fit, you will, of course, be kind and silent in regard to it. His name was A—— P. B——. I give the name that you may better understand my sincerity. As myself, I can give you reference you so desire. If the one the girl saw wasn't her father, what was it?

Sincerely

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C—, Ohio, May 12, 1907.

DR. JAMES H. HYSLOP:

Dear Sir:

Your letter was received May 10th, and yesterday I gave it to my daughter. I did not see my grand-daughter, but I think she will give you her experience. Her mother said that perhaps it would be better to give only the first experience. The second time my grand-daughter saw him (her father) the features were not nearly so distinct. She also said that Ruth thought she saw him faintly for a moment, once afterwards, but as the last two appearances were so much less clearly defined, she thought it would be well not to add them to the narrative, or rather insert them in it.

My daughter said, a few days after the second appearance, to Ruth (my grand-daughter): "I think you imagined that you saw your father the second time," when it seemed that a cold hand or something of the kind touched her head, and then passed down her spine like a cold wind, leaving her chilled from head to foot. She wondered if it were possible that her husband had tried to let her know that it was indeed he, whom Ruth saw. But in thinking it over, she concluded it was, perhaps, the result of not being in the best of health. She is, however, very much inclined to be sceptical and is extremely positive. She is not in the least afraid, and has hoped and prayed that her husband might appear to her, and has tried time and again in the twilight or in the half-darkened room to see him. I said to her, "try and be passive," but she told me it was out of the question with one of her temperament. Ruth in coloring and in temperament is like her father, and that may account for his coming to her.

I do not suppose my daughter will mention any of these things, as she will be afraid they will be attributed to nervousness; but I wanted you to know of them, though of course they aren't to be published. Another thing has happened that seems strange. On two or three occasions, when Ruth and

her mother were in the room, the little dog acted as if he saw someone, and gave a low growl. It was in the early twilight, and the dog seemed to be looking near that part of the living room where Mr. B—'s easy chair stood, when he was alive, and where it has been kept since his death. There was no one visible in the house to attract the dog's attention in this direction. This has not happened when my daughter was there, unless Ruth was with her. All this may mean nothing, and yet it may mean a great deal. I hope to be able to give you some information later that will be valuable.

Sincerely,

J— T— R—.

The following is the confirmatory account of the percipient, the daughter of the deceased man:

(Received in a letter whose envelope is postmarked June 17th, 1907, 1:30 p. m., C—, Ohio.—J. H. H.)

(Received June 18th, 1907.—J.H.H.)

DR. JAMES H. HYSLOP:

Dear Sir:

My father, Mr. Albert C. B—, died in L— Hospital, C—, Feb. 17th, 1907, two days after an operation had been performed on him. Two incisions had been made in the forehead to relieve the pressure on the brain, brought about, as the physicians thought, by some foreign substance lodged in the frontal sinus, and which they removed.

My father's body was not brought home on the day of his death, but taken to the undertaking rooms to be prepared for burial.

My mother, worn with grief, had been induced to lie down to get a little rest, and sleep as I hoped. My father passed away about nine o'clock Sunday morning. About nine, on the evening of the same day, I was passing through the upper hall, where the stairs, five in number, lead down to the landing, and from which the stairs then turn and lead down to the hall below. A light, turned low, was burning in both halls. As I glanced down the stairs, I distinctly saw my father

Bible to know that the Scriptures teach it.

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My son-in-law died the 17th of February last, at L— Hospital, ——. He had suffered so much with pain in his head that he became delirious. The physician called the disease gripe, but evidently did not diagnose the case correctly. He, the patient, was operated on, an opening made between the eyes and one over one eye; the frontal sinus was found packed with pus. After the operation, the patient became rational, and, as we supposed, was going to recover, when finally pneumonia set in and, after twelve hours of awful suffering, he died.

His wife and daughter stayed with him as much of the time as they were allowed to do so. The day before he died he begged piteously to be taken home. His wife said to him, "Just as soon as the doctors will let me, I will take you home." "I want to go home," he said, "I shall never get well." "Oh, yes you will," replied his wife, "the physicians say you are doing nicely." This was on Saturday, and on Sunday morning at nine o'clock, or about that time, he died.

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Sincerely,

J— T— R—.

(Mrs. Charles R—.)

Inquiries for corroboration for further details brought out the following reply with letter from the wife of the deceased man and from the daughter who was the participant:

C—, Ohio, May 12, 1907.

DR. JAMES H. HYSLOP:

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My daughter said, a few days after the second appearance, to Ruth (my grand-daughter): "I think you imagined that you saw your father the second time," when it seemed that a cold hand or something of the kind touched her head, and then passed down her spine like a cold wind, leaving her chilled from head to foot. She wondered if it were possible that her husband had tried to let her know that it was indeed he, whom Ruth saw. But in thinking it over, she concluded it was, perhaps, the result of not being in the best of health. She is, however, very much inclined to be sceptical and is extremely positive. She is not in the least afraid, and has hoped and prayed that her husband might appear to her, and has tried time and again in the twilight or in the half-darkened room to see him. I said to her, "try and be passive," but she told me it was out of the question with one of her temperament. Ruth in coloring and in temperament is like her father, and that may account for his coming to her.

I do not suppose my daughter will mention any of these things, as she will be afraid they will be attributed to nervousness; but I wanted you to know of them, though of course they aren't to be published. Another thing has happened that seems strange. On two or three occasions, when Ruth and

her mother were in the room, the little dog acted as if he saw someone, and gave a low growl. It was in the early twilight, and the dog seemed to be looking near that part of the living room where Mr. B—'s easy chair stood, when he was alive, and where it has been kept since his death. There was no one visible in the house to attract the dog's attention in this direction. This has not happened when my daughter was there, unless Ruth was with her. All this may mean nothing, and yet it may mean a great deal. I hope to be able to give you some information later that will be valuable.

Sincerely,

J— T— R—.

The following is the confirmatory account of the percipient, the daughter of the deceased man:

(Received in a letter whose envelope is postmarked June 17th, 1907, 1:30 p. m., C—, Ohio.—J. H. H.)

(Received June 18th, 1907.—J.H.H.)

DR. JAMES H. HYSLOP:

Dear Sir:

My father, Mr. Albert C. B—, died in L— Hospital, C—, Feb. 17th, 1907, two days after an operation had been performed on him. Two incisions had been made in the forehead to relieve the pressure on the brain, brought about, as the physicians thought, by some foreign substance lodged in the frontal sinus, and which they removed.

My father's body was not brought home on the day of his death, but taken to the undertaking rooms to be prepared for burial.

My mother, worn with grief, had been induced to lie down to get a little rest, and sleep as I hoped. My father passed away about nine o'clock Sunday morning. About nine, on the evening of the same day, I was passing through the upper hall, where the stairs, five in number, lead down to the landing, and from which the stairs then turn and lead down to the hall below. A light, turned low, was burning in both halls. As I glanced down the stairs, I distinctly saw my father

standing on the landing. His forehead did not show the wounds made by the surgeon's knife, but looked as he did before he was taken to the operating table. I saw his lips move, though I heard no audible sound; but I heard him say with my inner ear, if I may so express it, "I have come home." Not as one would more often say, "I've come home." These words were as distinct to me as if they had been spoken audibly.

The following Thursday, Feb. 21st, after attending to matters that had called me out, I was returning home at dusk, (but an electric light was burning on the street, as nearly as I can judge about 100 feet to the north of my home). As I passed through the gate I saw my father looking out of the living room window. There was no light in the living room, but the porch of the house was well lighted by the street light just mentioned. His features were not so clearly defined as when I first saw him, but sufficiently so for me to recognize him. Startled, I hurried through the hall to the back part of the house, where my mother was, and we came back at once to the living room, but he had vanished. Once afterward, I thought I saw him for an instant, but I cannot be positive of this.

If this incident can be used to substantiate any of the proofs you are seeking for, you are at liberty to use it, but please withhold the names of all persons connected with it.

Sincerely,

RUTH A. B—.

The following is a corroborative statement of the wife of the deceased. It will be observed that it notes the conduct of the dog:

Some days after my daughter saw her father looking out of the living room window, I said to her that I thought she was mistaken about seeing him the second time. I had scarcely finished the sentence when something, it seemed not unlike a cold hand, was laid on my head for a moment, and a rush of cold air passed over me until I was completely chilled.

My first thought was that perhaps my husband had caused this to be done to convince me our daughter had indeed seen him. Afterward, in thinking the matter over, I did not know but the fact of my being in ill health, the result of the trying ordeal through which I had passed, was the cause of this strange sensation.

Another peculiar thing happened that I cannot explain satisfactorily to myself. On two or three occasions, when there was no one but my daughter and myself in the house, and no disturbing element apparently outside the home, our little dog seemed to see someone we could not see, either sitting in, or standing near my husband's favorite chair, where he always sat to read. The dog seemed to be watching someone intently, and gave a low growl, more of fear than of anger. This never occurred when I was with him in the room alone, but when both my daughter and myself were there.

Sincerely,

LUCIE J. B—.

"No, I don't believe in expensive practical jokes," said a San Francisco business man, "except by way of retaliation.

"Now last year I received a telegram from a friend who was traveling in Italy. It came collect and cost me seven dollars; and when I opened it, all I read was, 'Thank, you, I am well.'

"Then I sallied forth and sought me out a cobblestone—a nice, large cobblestone weighing about eleven pounds. And I wrapped it in excelsior, pink cotton and white paper, and I boxed it up in a handsome box; and I sent it by express, collect, to my facetious friend far across the bounding billows.

"And when he had paid his little fifteen dollars, and had opened the box in St. Petersburg, if I remember rightly, he found in addition to the precious contents a note from me that explained, 'This is the load that rolled off my heart on receipt of the news of your good health.'"*—Woman's Home Companion for April.*

BOOKS AND PERIODICALS

Vitality, Fasting and Nutrition.

Just published, by Hereward Carrington, Member of the Council of the American Institute for Scientific Research; Member of the Society for Psychical Research, London; Author of "The Physical Phenomena of Spiritualism," etc.

This book presents a mass of entirely new material to the medical world, and to the scientific world as a whole, on a great variety of subjects. The main theme of the book is a study of patients who have, for the cure of certain ailments, undergone more or less protracted fasts—30, 40, 50 days, and even longer; these patients being closely watched, throughout that period, and the observations recorded. Chapters are devoted to The Pulse, The Temperature, The Physiological Effects of the Fast, etc., etc. This book contains the only detailed and systematic study of fasting—particularly its therapeutic value—that has yet appeared in any language, and its value to the practicing physician, as to the scientist, is incalculable.

Some of the theories advanced are revolutionary in the extreme—a wide range of subjects being covered in an exceedingly interesting manner. The theories of sleep and death that are advanced are of great importance, it established—and the arguments in their favor are exceedingly strong. Most revolutionary of all, however, are the author's views on vitality and bodily heat—"neither of which come from the daily food, nor from any organic or chemical process whatever," the author contends. The doctrine that the heat of the body and the energy of the body are derived from the daily food has been taught for so many years, and is now so universally accepted as a part of scientific knowledge, that the author's facts and arguments—apparently showing these dogmas to be false—must be of supreme importance to the scientific world as a whole, no

less than to the medical man—since the law of conservation of energy is apparently overthrown, at first sight. The author shows that this is not the case, however. The recent attempts at creation of life are criticised, and altogether this is one of the most remarkable books that has been published in many years—dealing with the philosophical aspect of many scientific, and particularly medical, problems. It is of intense interest to all scientific men. It has been pronounced: "*One of the most important contributions to science since the publication of The Origin of Species.*"

Cloth binding. Price \$5.00.

Address Hereward Carrington, American Institute of Scientific Research, 519 W. 149th St., New York City.

* * *

La Verdad

La Verdad, a review of the higher studies published the first of each month at Buenos Ayres, has been previously noticed in these columns. This review presents the elevated teachings of the great "Iniciados," such as Rama, Moses, Pythagoras, Plato and Jesus, as they were taught in the temples of the Ancients, the centres of study in which were cultivated science, religion and philosophy.

The review also contains a section devoted to Occultism in which are studied the rites, allegories and symbols of masonry and Christianity as well as the laws and occult forces of the universe. A magazine of high aim, it is as high in standard of execution. Its articles, always of interest, consist largely of translations from the works of Annie Besant, Mme. Blavatsky and Dr. Franz Hartmann, with the recent addition of an extended view of "The New Thought" as exhibited in the writings of W. W. Atkinson. The section of Review of Reviews, in the hands of Juan E. Viera, is a satisfying survey of current publications, while the "Echoes of the World"

and "Various Notes" show wide research and discriminating choice of materials.

La Verdad announces itself in hearty accord with THE STELLAR RAY in upholding the claims of the unfortunate and the criminal to a wise justice, tempered with mercy. Our editor in chief is deeply appreciative of this sympathy with his efforts for the betterment of the world and desires to extend the evidence of his sincere thanks.—G. W. Price.

* * *

Mind Power and Privileges.

By Albert B. Olston.

In view of the increasing interest in new thought and new theology, Thomas Y. Crowell & Co., New York city, have just gotten out a new edition of Albert B. Olston's "*Mind Power and Privileges.*" This book is a careful study of all occult forces, but based on the soundest common sense and the most rigid investigation. Mr. Olston traces the secret of power of mind over body, and shows how it answers many perplexing questions as to hypnotism, telepathy and the like. The closing chapters on Christian Science are especially searching.

The sales of this book have steadily increased ever since it was first issued, and we believe the trend of the times will bespeak a far larger circulation for it. Price \$1.50 net. May be purchased of the publishers, or of THE STELLAR RAY.

Oh it is a fine thing to be loyal; who cares whether the reports are true or false; if our friend stumbles we will help him to rise, and in helping him to rise we will rise ourselves. It is a great privilege to pardon; it is better still to look through the fault and see so much to admire that you perceive nothing to forgive.—*The Fra.*

The Editor of THE STELLAR RAY desires to congratulate Michigan City, Indiana, upon its press, especially referring to The Evening News, published by Messrs. Robb and Misener. This worthy periodical was established as a weekly in 1835 and in 1882 it also appeared as a daily, and has since been

publishing both its daily and weekly editions. It is one of the ever welcome visitors to the editorial desk, because of its clear type, neat pages, clean subject matter and able editing. It is up to date and progressive, without being sensational; or, in other words, while optimistic and appreciative of future possibilities, it is conservative and wholesome in its ideas, commanding universal respect, as is evidenced by its large circulation through the state of Michigan.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.—*Beecher.*

* * *

Wonderful Case of Restored Eyesight.

Miss Jennie P. Sledd, 822 40th St., Norfolk, Va., writes:

For five years I suffered with ulceration of the cornea. I was treated by some of the leading Oculists of Baltimore, Norfolk and Atlanta, receiving only temporary relief.

An eminent Bishop seeing me when my eyes were at their worst, suggested that I try the "Actina." I did so, feeling that it was a last resort. When I began its use my eyes were in such a condition that I could not bear the light and could not use them at all. In a few weeks the inflammation had disappeared entirely, and the ulcer was well. After three or four months I began to use my eyes, and have used them constantly ever since. I was also wearing glasses for Astigmatism, but have discarded them since using the "Actina."

I am a perfect marvel to those who knew my condition, and I always recommend the "Actina" to those whom I see suffering with their eyes. I feel great confidence in the "Actina" and great gratitude for the relief it has brought me.

The Actina Appliance Co., 206 Curtice Bldg., Kansas City, Mo., will be pleased to send full information and a valuable book Free to all who are interested.

Why the Poor Man Works.

One hears it said that the rich compel the poor to work. To this Clemenceau has most wisely replied: The rich do not compel the poor to work; nature compels them to work. Work, the search for food, is the universal law of nature. Imperatively laid on all, young and old, male and female alike; and lasting the whole lifetime. All that the rich do is to show the poor what to work at; and this they do, not because they are rich, for a rich fool cannot do it, but because they have the two-fold power of seeing what is needed to be done, and co-ordinating the powers of others, to get it done. The poorest man in the country, if he have these two powers, will soon become rich. It is not capital that makes power effective; it is inherent power that makes capital effective. The richest men among us today began with no capital but their inherent power; and what we call capital is merely the register of that power, the evidence that the power has been exerted; but the inherent power is the real thing. Whatever form the state may have, we are, and always shall be, dependent on those who have the two-fold power of seeing what is to be done, and of co-ordinating workers to do it.—*Harper's Weekly*.

* * *

Fly to Pieces

The Effect of Coffee on Highly Organized People.

"I have been a coffee user for years, and about two years ago got into a very serious condition of dyspepsia and indigestion. It seemed to me I would fly to pieces. I was so nervous that at the least noise I was distressed, and many times could not straighten myself up because of the pain.

"My physician told me I must not eat any heavy or strong food and ordered a diet, giving me some medicine. I followed directions carefully, but kept on using coffee and did not get any better. Last winter my husband, who was away on business, had Postum Food Coffee

served to him in the family where he boarded.

"He liked it so well that when he came home he brought some with him. We began using it and I found it most excellent. While I drank it my stomach never bothered me in the least, and I got over my nervous troubles. When the Postum was all gone we returned to coffee, then my stomach began to hurt me as before and the nervous conditions came on again.

"That showed me exactly what was the cause of the whole trouble, so I quit drinking coffee altogether and kept on using Postum. The old troubles left again and I have never had any trouble since." "There's a Reason." Read "The Road to Wellville," in pkgs.

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

* * *

Prosperity.

By Dr. James R. Day, Chancellor of Syracuse University.

Dr. James R. Day, chancellor of Syracuse University, addressing a meeting of the Harlem branch of the Y. M. C. A., spoke of a bright industrial future that will follow the present depression. He said:

"This nation is too big to be ruined, too big to stop long. The business of the country isn't going to stagnate or wither. It is going on. There is too much wealth in the interior, too much property on the surface, too much harvest in its broad acres, too many factories and too much money that has got to be invested to be safe for us to halt very long. We've had a little scare, but nothing more. And it doesn't take long to recover from a scare. If it was a disease instead of a fright, it would be different. But the country is sound.

"You've heard that sublime, stupid nonsense about half a dozen men putting the world in their pockets and not letting anybody else get any. Why, you may be one of those half dozen some day. These men are not going

to live forever. If they had Methuselah's prospects of life, it might be a serious matter. Men get rich and then get fat and get dyspepsia and die. The Lord takes care of that.

"Most of them are fools before they die, and leave their millions to their sons and daughters, instead of to Syracuse University. And most of the sons are fools, too. They spend the money for automobiles and yachts and great establishments, and by and by you all get it back.

"Yes, the material outlook is very encouraging. And we won't blame the prosperous, because we all want to be prosperous ourselves. Let us all be without that dangerous antagonism to wealth, that flows out of sources of malignity and ignorance—out of Union Square and other places."

Dr. Talks of Food

Pres. of Board of Health.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully-cooked food, known as Grape-Nuts, enables me to speak freely of its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be con-

vinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." Read "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

A Difference.

A bright, intelligent young Englishwoman who prefers to braye the social ostracism of service rather than give up the better wages and home that it affords her, says: "That the secret of the dislike of young girls to go to service lies more in this one fact than any other, viz., that 'they are classed as inferiors in society.'"

A girl who clerks in a store and earns \$5 or \$6 a week, out of which she must pay board and car fares, is a young lady with a personality and is recognized in society. The same girl in service, where her wages would be equivalent to more than double, is an inferior and is not recognized.

Two girls of similar circumstances and education are friends. One marries a man of moderate means and does all the housework, having little or no money she can call her own. The other does the same kind of work in another house, receiving good wages. But the former is Mrs. —, a lady, the latter is only a servant.

"I joined a Bible class," said the young Englishwoman referred to above. "There were about 30 girls in it and soon they wanted to know about me. The teacher learned that I was living at a certain house and said to me: 'You are a nurse, I suppose?' 'Oh, no!' I replied. 'I am a housemaid!' A cold chill immediately fell upon me from all but one girl, and the teacher afterward assumed an air of condescension toward me."—*Winona Magazine.*

Perhaps it is a good thing to have an unsound hobby ridden hard, for it is sooner ridden to death.—*Chas. Dickens.*

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1028 Trumbull Ave., Detroit, Mich., Oct. 30, 1902.

DEAR DR. PITZER: Many thanks for your Correspondence Course. I have read it very carefully, and I must acknowledge that it is the best I have seen of the many now before the public. The great beauty of it is that it is easily understood, and practical to the last degree.

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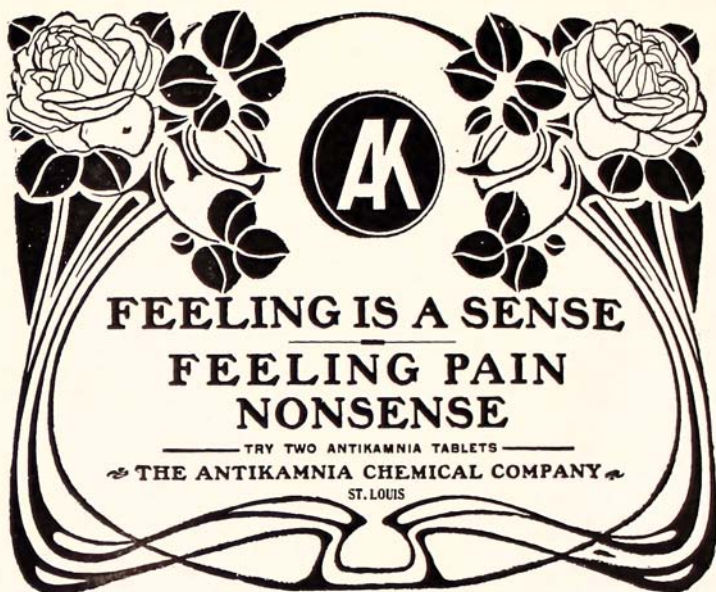
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YOUR HOROSCOPE

THE editor of THE STELLAR RAY takes pleasure in announcing that this magazine has greatly increased the facilities of its Astral Science Department. We are prepared to give greater attention in the future, to the casting of horoscopes and the spreading of that personal knowledge among our large family of subscribers and readers, that is so important to the true living and the true development. In an article entitled "What Parents and Guardians Ought to Know," elsewhere in this number, is fully explained to you, the importance and necessity of the right kind of guidance for children, according to the influences that are expended upon them by the Stellar bodies. It is also the duty of each one of us to know and appreciate the conditions that surround our own existence, so that we may, by the proper use of the knowledge which our horoscopes give us, get the most of happiness, health and success out of our lives. This is not a matter to be passed over lightly, but should be given the best thought and attention of all. Below, you will find a blank, which, if you will cut out and mail to THE STELLAR RAY, the Astral Science Department will immediately take up the matter with you personally, and give you full information regarding the great work of the Astrological Department and the individual and general benefit that must result from the knowledge it imparts.

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Contents:—I am interested in your Stellar Ray Horoscopes and would like you to send without cost to me, full information regarding the casting of horoscopes.
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WERE YOU BORN IN GEMINI?

The sun passes into the Zodiacal sign Gemini on the 20th of May, leaving it the 21st of June.

It will be noted that it is not a difficult matter to determine, approximately the time of year in which a person is born by comparing his characteristics with those designated as belonging to those individuals born at certain periods.

For example, people who were born on or between the dates of May 20th and June 21st will recognize some of the characteristics given below as belonging to them.

The sun in Gemini, or third house, strengthens the intellect, inclining to the pursuit of literature, science or art, and to following some occupation connected with these.

It favors educational, secretarial and clerical work, writings, documents, letters, literary work of a short ephemeral kind, such as magazines, newspapers, pamphlets or small books, work connected with messengers, means of transit, the post office, etc.

The mind is versatile and fond of change, but positive and strong. Somewhat ambitious and aspiring, and may turn to public work, connected with education, local politics or public speaking and lecturing.

Fond of moving about, of walking, of short journeys, principally by land. Has friends among literary people and others signified by Gemini, and may join some secret society or association, the activities of which are those of Gemini. May be the most clever or best educated of his family. This position gives several brothers or sisters. It also signifies the birth of twins and a double marriage, as Gemini is a double sign.

While the sun is 30 days in Gemini, we also find the moon in the year 1908 to be in the sign Pisces on May 20th. One born on that date will be apt to be practical, ingenious, active, combative, dissatisfied.

On the 21st and 22nd the moon is in Aries, denoting one aspiring, a seeker for truth, ambitious, independent.

On the 23rd and 24th, the moon is in Taurus and indicates decision, perception, some self-conceit and possible disregard of others' feelings.

On May 25th and 26th the moon will be in Gemini and this indicates an illumined mind, self-esteem, independence of character, cleverness of thought, and a determination to carry out the inclinations. Such persons have fair success in business affairs and find their greatest enjoyment in life in the activities of both mind and body. They are not easily led by their sympathies or turned from their own decisions. This position gives literary ability and artistic tendencies.

The 27th, 28th and 29th the moon will be in Cancer, and the native will be anxious, economical, discontented, sensing others' feelings which affect them greatly.

On the 30th of May the moon is to be in Leo and this tends to the morbid, weak, with small determination, superstitions. Thus it can be seen that with the sun in Gemini, there are many positions of the moon, which for lack of space we will not give further at this time.

Scale of Fees for Casting Stellar Ray Horoscopes, by the Astral Science Department of this Magazine.

No. 1—Fee, \$1.00. The nativity cast from the data furnished and all calculations made as accurately as in other more costly work, except that a reading of the chart is not included nor charged for. This is a good chart for those who have text-books, or copies of **Science and Key of Life** to obtain the correct planetary positions as a guide by which to find all that can be told them from these works.

No. 2—Fee, \$2.00. The Nativity cast, explained from the following:—the solar position; the rising sign; the ruling planet; the sign occupied by the ruler; the position of the ruler; the ruler's aspects; the mental qualifications; Mercury's position, the health, financial prospects and marriage.

No. 3—Fee, \$3.00. The Nativity explained from the following:—The solar position; the rising sign; the ruling planet; the ruler's sign; the position of the ruler; individual characteristics; personal characteristics; the mental qualifications; Mercury's position; health; finance; marriage; environment, and a summary.

No. 4—Fee, \$5.00. The Nativity fully explained from the following: The solar position; the rising sign; the ruling planet; ruler in the sign; the position of the ruler; ruler's aspects; the rising planets; individual character; personal character; Moon's position; mental qualifications; Mercury's position; health; sickness; finance; marriage; friends; travel; profession; environment; a summary, and three years' future prospects.

No. 5—Fee, \$10.00. The Nativity fully explained in all its details, so that it may act as a **Guide in Life**, with ten years' or more future prospects. This horoscope is recommended, as it is equal in value to any horoscope for which twenty-five dollars is charged by other astrologers.

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DIRECTIONS.

N. B.—"Directions" can only be obtained when the horoscope has been properly cast, and judged.

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No. 12—Fee, \$2.00. This fee is for rectification of the horoscope when the time of birth is not accurately known.

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